

6. The reciters of praises praise the mighty Vargaxn (troop of MAEUTS)? who are celebrated, and conscious of the power of bestowing wealthj in like-manner as they (glorify) the counsellor, (!NDBA).
7. May yon "be seen? HAEUTS, accompanied by the undaunted INDRAJ* (both,) rejoicing, and of equal splendour.
8. This rite is performed in adoration of the powerful ITORA, along with the irreproachable, heavenward-tendingj and amiable bands (of the MARUTS),
9. Therefore, circumambient (troop of MAJ&TJTS), come hither, whether from the region of the sky, or from the solar sphere ;^b for, in this rite, (the priest) fully recites your praises.
10. "We invoke INDRA,—whether he come from

verted to, of the *Asuras* named *Panis* having stolen the cows of the gods, or, according to some' versions, of the *Angirams*, and hidden them in a cave, where they were discovered by *Indra*, with the help of the bitch *Saramd*. A dialogue between her and the robbers is given, in another place, in which she conciliates them. In other passages? the cows are represented as forcibly recovered by *Indra*, with the help of the *Maruts*.

^a Allusion, it is said, is here made to a battle between *Indra* and *Tritra*. The gods who had come to the aid of the forme? were driven away by *Vritrds* dogs ; and *Zndra*, to

obtain the su-
periority, summoned the *Ma-ruts* to his assistance.

^b The region of the winds is, properly, the *dyulolea*,
th'e heaven,
or region above the *antarikṣa*, or sky. Or they
may come Iron;
a sphere of light further above, or the solar region,
ddityam & n-
flaldt.

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